000 unit, without temporal depth, without deep oral tradition, as contrasted with the diachronically oriented social structure of the steppe pastoralists. Different too are the rules of marriage and of inheritance; above all, the genealogical charter, the expression in patrilineal terms of the oral tradition of the society, is missing in the named-sib and the synchronically oriented family.

M. T.P. 614 182 By way of summary, the society of the Asiatic steppe is a system of unilineal descent groups, membership in which is established either by real or fictive attribution of consanguinity, i.e., descent from a common ancestor. Consanguineal kinship in these groups is reckoned exclusively in the male line, and it is reckoned in the form of detailed genealogies, which may be demonstrable but are typically mythical. These units are the clans, composed of lineages. The lineage may be analyzed in

M. T.P. 613 182 terms of three structural principles, that of patrilineal descent, that of differential inheritance, and the dual process of lineage fission and fusion. In consequence of the patrilineal descent pattern, consanguinity is attributed only to agnatic kin; in consequence of the principle of differential inheritance, the component lineages are collaterally ranked within the clan; kinship is fictively attributed to those who join a lineage through the fusion of a remnant lineage to another one.

Exogamy is practiced within a specified number of

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degrees of kinship in the ascending male line, a number equal to the generation count in the minimal lineage; the marriage is patrilocal in residence. The family is patriarchal in authority and the family into which a man is born and the family he raises are one and the same, hence it is an extended family; it acts as a trust, diachronic in orientation. The totality of the kinship relations, inheritance and religious practices, function to perpetuate the line, which is simultaneously that of the lineage and of the family, supporting each other mutually, and being supported in turn by the system of corporate structural principles embodied in them.

Patrilineal Descent and Agnatic Relationship

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In the following pages, a broad geographic area will be covered, and a certain amount of time-depth as well, in tracing the kinship systems of the Mongol and Turkic societies. Nevertheless, a unifying structural feature may be discerned among them all: each of these societies is internally held together by the principle of patrilineal descent; descent in the paternal line is the social cement, and with one or two minor exceptions, there is no phase of the culture, no social relationship which is not founded on it. The economic system, the religious rites and ceremonies, the legal practices, the military and political organizations including the empires, are all based upon the system of agnatic relationships. The